

first. in which were candelsticks.
 & boord & setting: for of loones
 which is seid hooly: & pe veil: pe
 secunde tabernacle. y is seid sanc
 ta lloz: y is hooly of hooly pigis
 hanngge a goldii censer: & pe arke
 of pe testamēt. kenerid aboute
 on ech syde wip gold in which
 was apott of gold. hanngge mā
 na: & pezerid of aron y flozultu
 de: & pe tablis of pe testamēt on
 which pigis were cherubyns
 of glorie ouer shadenngge pe ppi
 ciatorie: of which pigis it is not
 now to sepe by alle: but whāne
 pes were maid yus to gidre: ppe
 this entride enimozre i pe former
 tabernacle. doynge pe offices of
 sacrifices: but i pe secunde tabe
 rnade pe bishop entride oomys
 in pe zeer not wip oute blood:
 which he offride for his ignorā
 ce & pe pephe for pe hooly gost
 signyfyede pis pig y not 3it pe
 wepe of seyntis was openyd. whi
 le pe former tabernacle hadde
 stat which parable is of pis p
 sent tyme: bi which also 3it is
 & sacrifices ben offrid: which
 moou not make a man seruyge
 parfyt by conscience: conly i me
 tis & drynkis & drynkis want hys
 & ryztyllyness of fleish. y were
 oet to pe tyme of correccion
 But cēt beynge a bishop of goo
 dis to conngge: entride bi alarge
 & pfitere tabernacle not maid
 by hond. y is to sepe not of pis ma
 fig: ney bi blood of goot buckis
 oz of calues: but by his owne blo
 od entride oomys into hooly pigis
 y were fouden bi an euilastige re
 deccion: for if pe blood of goot bu

ckis & of bohs. & pe authe of a con
 calf spzeynd. hale wip vndene
 me to pe denhig of fleish: hōb
 moche moze pe blood of cēt. whi
 bi pe hooly goot offride hi self on
 we myd to god. thal denhe oure
 cōstience fro deede werkis to ser
 ne god y luyey: and y fore he is
 a mediator of pe neuwe testamēt.
 y bi depe fallige brywe into re
 deccion of po trespassingis y were
 vndir pe former testamēt. pei
 pat ben clepid: take pe biheede
 of euilastig eritage: for wher
 a testamēt is: it is nece y re depe
 of pe testamēt maker come by
 tlywe: for a testamēt is confer
 med in deede me: ellis it is not
 wozy. while he luyey. y made
 pe testamēt: wherfore ney pe
 furte testamēt was halewid
 oute blood for whie ech maide
 met of pe lawe was rad of mo
 ples to al pe peple: he took pe blo
 od of calues: & of buckis of geet.
 wip watir & reed wolle & slape
 & blypzynde bove yllke bock & al
 pe peple & seide: pis is pe blood of
 pe testamēt: y god commande
 to 3ou: also he spzeynde wip blood
 pe tabernacle & alle pe vessels of
 pe seruyce in lyk man: & al mest
 alle pigis ben denhid in blood bi
 pe lawe: & wipoute shedig of
 blood. remission of synes is not
 maid y fore it is nece pat pe lau
 ples of heuely pigis wip ber
 tre sacrifices ran yele: for whi
 entride not into hooly pigis ma
 ad bi hondis. y ben sampleris
 of verrp pigis: but into he
 uene it self y he appere now
 to pe cheer of god for us: ney

be denhid wip pes pigis: but yd
 be heuely pigis.

y he offre hi self ofte: as pe bish
 op entride into hooly pigis. bi
 alle zeeris maken blood: ellis
 it bihofe hym to suffer ofte: fro
 pe bigynnyng of pe world: but
 now oomys. in pe endyng of
 worldis. to destruction of sy
 ne. bi his sacrifice he appere
 & as it is ordeyned to men oomys
 to dye: but aftir pis is pe dom:
 so cēt was offrid oomys. to anoi
 de pe synes of many me: pe secū
 de tyme he thal apper wipoute
 syne: to me y abiden hi to heche
 Or pe lawe hanngge: & p
 a shadowe of good pigis y be to
 come: not pe ilke ymage of pigis
 may neu make me neyge pfit: bi yllke
 same sacrifices. whiche pei offre
 wipoute ceellis by alle zeeris el
 lis pei thulde hane ceellid to be
 offrid: for as moche as pe wor
 ldyperis denhid oomys. hadde not
 ferpermoze cōstience of syne
 but in hem mynde of synes is
 maid by alle zeeris for it is ym
 possible: y synes be don alwey
 by blood of bohs & of buckis of ge
 et: y fore he entrige into pe world:
 seip: pou woldst not sacrifice &
 offryng: but pou hast thapna
 body to me: brent sacrifices also
 for syne: pleide uot to pee: pane
 I seide: lo: come in pe bigynnyng
 of pe bock: it is wrytū of me: y
 I do pi wille god: he seiyge bfore
 y pou woldst not sacrifices &
 offryngs & brent sacrifices for sy
 ne. ne pe pigis ben pleisat to pee
 whiche ben offrid bi pe lawe: pa
 ne: I seide: lo: come: y I do pi
 wille god: he doy alwey pe furte.
 y he make shedefast: pe secunde

in which wille we ben halewid.
 bi pe offryng of pe body of cēt thi
 omyt: & ech pzeet is redy. mym
 frynge ech day: & ofte tymes of
 frynge pe same sacrifices: whi
 che moou neuwe do mey synes
 but pis mā offryge o sacrifice
 for synes: for enimozre: litty in
 pe ryzthalf of god pe fadir: fro
 penys for abidngge: til his ene
 myes be putt a stool of his feet
 for by oon offryng he made parfyt
 for ene halewid me: & pe hooly
 gost witnessip to us for aftir y
 he seide: pis is pe testamēt. whi
 ch y p anesse thal to hem aftir
 po dayes. pe lord seip: i 3ynngge
 my lawis in pe hertis of hem: &
 in pe sonlis of hem: thal no mo
 ze penke on pe synes & wryk
 nedis of hem: & wher remys
 lion of pes is: now is y noon
 offryng for syne: y fore bypen
 hanngge trist into pe entrig of
 hooly pigis in pe blood of crist.
 which halewid to us a neuwe
 wepe & luyngge bi pe hlygh pat
 is to sepe his fleish: & we hanng
 ge pe greet pzeet on pe hous
 of god: neyge we wip verrp her
 te in pe plente of fery: and be
 oin: hertis spzeynd fro an ynel
 conscience: & our bodies want hū
 wip clene watir: & holde we pe
 cōfusiō of our hope bovyge to
 no hyde: for he is trewe: y hap ma
 ad pe biheest & biholde we to gi
 dre in pe fryng of charite & of
 goode werkis: not for labyngge
 our gaderig to gidre: as it is of
 custom to sū me: But cōforti
 ge: & bi so moche pe moze: bi hōb
 moche ze seen pe day neyngge